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The hunter prefers going out with his gun on an empty stomach; he says, that hunger stimulates him to exertion by reminding him continually of his wants, whereas a full stomach makes a hunter easy, careless and lazy, ever thinking of his home and losing his time to no purpose. With all their industry, nevertheless, and notwithstanding this strong stimulant, many a day passes over their heads that they have not met with any kind of game, nor consequently tasted a morsel of victuals; still they go on with their chase, in hopes of being able to carry some provisions home, and do not give up the pursuit until it is so dark that they can see no longer.

The morning and evening, they say, are the precious hours for the hunter. They lose nothing by sleeping in the middle of the day, that is to say, between ten o'clock in the morning and four in the afternoon, except in dark, cloudy and rainy weather, when the whole day is nearly equally good for hunting. Therefore the hunter, who happens to have no meat in the house, will be off and in the woods before day-light, and strive to be in again for breakfast with a deer, turkey, goose, bear, or racoon, or some other game then in season. Meanwhile, his wife has pounded her corn, now boiling on the fire, and baked her bread, which gives them a good breakfast. If, however, the husband is not returned by ten o'clock in the forenoon, the family take their meal by themselves, and his share is put aside for him when he comes home.

The Indians have a number of manners of preparing their corn. They make an excellent pottage of it, by boiling it with fresh or dried meat (the latter pounded), dried pumpkins, dry beans, and chesnuts. They sometimes sweeten it with sugar or molasses from the sugar-maple tree. Another very good dish is prepared by boiling with their corn or maize, the washed kernels of the shell-bark or hickory-nut. They pound the nuts in a block or mortar, pouring a little warm water on them, and gradually a little more as they become dry,

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252 until, at last, there is a sufficient quantity of water, so that by stirring up the pounded nuts the broken shells separate from the liquor, which from the pounded kernels assumes the appearance of milk. This being put into the kettle and mixed with the pottage gives it a rich and agreeable flavour. If the broken shells do not all freely separate by swimming on the top or sinking to the bottom, the liquor is strained through a clean cloth, before it is put into the kettle.

They also prepare a variety of dishes from the pumpkin, the squash, and the green French or kidney beans; they are very particular in their choice of pumpkins and squashes, and in their manner of cooking them. The women say that the less water is put to them, the better dish they make, and that it would be still better if they were stewed without any water, merely in the steam of the sap which they contain. They cover up the pots in which they cook them with large leaves of the pumpkin vine, cabbages, or other leaves of the larger kind. They make an excellent preserve from the cranberry and crab-apple, to which, after it has been well stewed, they add a proper quantity of sugar or molasses.

Their bread is of two kinds; one made up of green corn while in the milk, and another of the same grain when fully ripe and quite dry. This last is pounded as fine as possible, then sifted and kneaded into dough, and afterwards made up into cakes of six inches diameter and about an inch in thickness, rounded off on the edge. In baking these cakes, they are extremely particular; the ashes must be clean and hot, and if possible come out of good dry oak barks, which they say gives a brisk and durable heat. In the dough of this kind of bread, they frequently mix boiled pumpkins, green or dried, dry beans, or well pared chesnuts, boiled in the same manner, dried venison well pounded, whortle berries green or dry, but not boiled, sugar and other palatable ingredients. For the other kind of bread, the green corn is

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either pounded or mashed, is put in broad green corn blades, generally filled in with a ladle, well wrapped up, and baked in the ashes, like the other. They consider this as a very delicate morsel, but to me it is too sweet.

Their *Psindamócan* or *Tussmanáne*, as they call it, is the most nourishing and durable food made out of the Indian corn. The blue sweetish kind is the grain which they prefer for that purpose. They parch it in clean hot ashes, until it bursts, it is then sifted and cleaned, and pounded in a mortar into a kind of flour, and when they wish to make it very good, they mix some sugar with it. When wanted for use, they take about a table spoonful of this flour in their mouths, then stooping to the river or brook, drink water to it. If, however, they have a cup or other small vessel at hand, they put the flour in it and mix it with water, in the proportion of one table spoonful to a pint. At their camps they will put a small quantity in a kettle with water and let it boil down, and they will have a thick pottage. With this food, the traveller and warrior will set out on long journeys and expeditions, and as a little of it will serve them for a day, they have not a heavy load of provisions to carry. Persons who are unacquainted with this diet ought to be careful not to take too much at a time, and not to suffer themselves to be tempted too far by its flavour; more than one or two spoonfuls at most at any one time or at one meal is dangerous; for it is apt to swell in the stomach or bowels, as when heated over a fire.

Their meat they either boil, roast, or broil. Their roasting is done by running a wooden spit through the meat, sharpened at each end, which they place near the fire, and occasionally turn. They broil on clean coals, drawn off from the fire for that purpose. They often laugh at the white hunters, for baking their bread in dirty ashes, and being alike careless of cleanliness when they broil their meat. They are fond of dried venison, pounded in a mortar and dipped in bear's oil. The Delawares, Mohicans, and Shawanos are very particular in their

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262 shot. The Indians never despair, not even in the worst
157 of times and under the severest trials; when placed
252 in difficult situations they never use discouraging language, but always endeavour to raise their spirits and prevent them from sinking, under the hardships or dangers to which they are exposed. True to this national character, one of our old Indians immediately pronounced this wild cat to be "good, very good eating," and it was immediately ordered to be put on the spit and roasted for our supper. While this was performing, the old Indian endeavoured to divert the company by extolling in a jocular manner the country they had now got into, and where such good things were to be had; to which some one or other of the old men would reply; "all very true." At length, about nine o'clock at night, the call was given by the old cook (for so I now call him) that the meat was done and we might come in to eat. I, who had heard so much in praise of this repast, being greatly pinched with hunger, had kept myself in readiness for this expected call; but seeing nobody rise, and observing much merriment through the camp, I began to suspect that something was the matter, and therefore kept my seat. The night was spent without any body attempting to eat of the wild cat, and in the morning a different call was given by one of the old men, signifying that a large kettle of tea had been made by some of the good women, who invited all to come and take their share of it. Every one obeyed, this call and I went with the rest, the jovial old cook taking the roasted wild cat with him to the mess. The scene was not only very diverting, but brought on an interesting discussion between the men on the propriety or impropriety of eating the flesh of all animals without restriction, some contending that they were all by the will of the great Creator ordained for some use, and therefore put in the power of man; and how were we to know which were intended for our nourishment and which not? The old cook had himself taken that posi-

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Such old men, accompanying a hunting party, get both meat and skins, for the good hunters will not let them return empty-handed. They have, in general, and the Unami in particular, the custom that when a huntsman has shot a deer, and another Indian joins him or only looks on at a distance, he immediately gives him the whole animal and goes in pursuit of another.[39]

The blowgun was in use among the Munsi by 1824, but was apparently present earlier; it was never of any great economic importance.[41] "Calls" were made to attract deer and turkeys. The deer call or "bleat" was made of cedar and was used primarily during the spring and early summer before the fawns had been weaned.[42] Harrington mentioned that "the deadfall and the 'twitchup' snare seem to have been the most popular varieties of traps."[43] The Delawares were also reported to be excellent stalkers of game and pursued wounded animals until their prey dropped from exhaustion.[44] If a hunter could not at first get within range of a deer he would chase it until he could, this procedure perhaps consuming an entire day.[45] One eighteenth-century author mentioned that deer were hunted by torchlight at night.[46]

Fishing.—Van der Donck said that Delawaran peoples "use all kinds of fish, which they commonly cook without removing the entrails, and snakes, frogs and the like."[47] Specifically, they caught and ate rock fish, shad, yellow perch, trout, eels, catfish, sunfish, sturgeon, and undoubtedly others, from both fresh and salt water. In 1756 two harbor seals were shot and eaten, but this was an unusual incident.[48] Tortoises were caught, and shellfish in large quantities must have been taken, if Skinner was correct in attributing shell mounds of the area to the Delawares.[49] Juet stated that the natives brought out quantities of oysters to trade to the crew of Hudson's Half Moon.[50]

Methods of fishing varied somewhat; Lindestrom described a method in which a stream was dammed when the water was high, so that fish were stranded behind the dam when the water was low. The fish were caught with bare hands or shot with the bow and arrow.[51] De Rasieres said that the Indians around Manhattan caught fish with "a drag-net they themselves knit very neatly, of the wild hemp, from which the women and men spin the thread."[52] Brinton mentioned fishhooks of bone and dried claws of birds, and Pastorius reported the use of hooks.[53] Harrington mentioned several methods of fishing. These may not be aboriginal since they do not appear elsewhere. He stated that fish were stupefied by large quantities of crushed green walnuts thrown into ponds. He also noted spearing and shooting of fish at night by torchlight.[54] Fish

[39] Zeisberger, 1910, p. 91.
[41] Harrington, 1913, p. 221; Kinietz, 1946, p. 63; Ketchum, 1865, II: 190 (1796).
[42] Foreman, 1937, p. 107; J. T., F. W.
[43] Harrington, 1913, p. 222.
[44] Zeisberger, 1910, p. 23.
[45] *Ibid.*, p. 23.
[46] Brickell, 1842, p. 47.
[47] Van der Donck, 1909, p. 303.
[48] Holm, 1834, p. 48; De Rasieres, 1909, p. 105; Zeisberger, 1910, p. 37.
[49] Holm, 1834, p. 48; Denton, 1845, p. 7; Skinner, 1909, pp. 5–17, 45–48; J. T.
[50] Juet, 1909, p. 20.
[51] Lindestrom, 1925, p. 219; Berlin, 1887, pp. 107–68.
[52] De Rasieres, 1909, p. 105.
[53] Brinton, 1885, p. 52; Pastorius, 1912, p. 434.
[54] Harrington, 1913, p. 222.

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were sometimes impounded by driving them with a brush roll, a technique widespread in the Southeast and among the Iroquois.[50]

Wild plant food.—The beans of the groundnut or wild bean, (*Apios americana*), were eaten, and its roots were boiled and eaten "instead of bread."[51] Kalm also said the Indians boiled, or roasted in ashes, a root which he called Katniss, apparently *Sagittaria latifolia* (Wapato, Water Nut, Swamp Potato). The roots of "Tawho," probably *Arisaema triphyllum* or jack-in-the-pulpit, were utilized "when bread and grain gave out."[52] They were placed in a pit, covered with earth, and baked by building a fire over the pit.[53] The dried and boiled seeds of the golden club (*Orontium aquaticum*) were eaten.[54]

From the eighteenth century on wild potatoes (*Ipomoea pandurata*) were frequently mentioned in the documents. They were baked into bread and were especially used in time of famine.[55] One informant (O.A.) also said that the wild potato, if boiled and mashed, was particularly useful as food for young children. Ginseng was gathered in the Ohio Valley during the eighteenth century and seems to have been sold to traders.[56] Other wild roots and tubers, utilized at least in later times, were wild onions, wild cabbage, "greens" (otherwise unidentified by O.A., M.B.), and water lily roots.[57] Zeisberger wrote of a time when his Christian Indians "industriously brought roots here from down the creek, of which they got many loads to town, which they cut thin, dry in the sun, pound and bake bread from, and this is now their principal food."[58] The Delawares utilized many varieties of wild fruits, including wild grapes, strawberries, gooseberries, blackberries, raspberries, wild plums, huckleberries, and cranberries.[59] The "Indians," probably including Delawares, ate the fruit of the May apple (*Podophyllum peltatum*).[60] They also made use of many nuts, chief among them being hickory (Skinner found them in archaeological deposits), hazelnut, and chestnut.[61] In Oklahoma the post-oak acorn (*Quercus stellata*) was eaten with hominy (J.T., O.A.).

The most important wild plant food of the eighteenth century was the sap of the sugar maple. Sugaring was not just an occasional pastime, for even in a bad year an individual made as much as one hundred pounds.[62] If a man owned several kettles, it was possible in good years to make several hundred pounds of sugar and some syrup.[63] This trait, however, was not mentioned by any of the seventeenth-century sources and was undoubtedly of less importance in pre-European times. As

[50] Zeisberger, 1778, p. 38; Fenton, 1942.
[51] Kalm, 1937, I: 259; De Vries, 1909, p. 219.
[52] Lindestrom, 1925, pp. 158-59.
[53] Kalm, 1937, I: 261; Zeisberger, 1887, p. 161, calls the Jack Maksaweek, "it causes purging," however.
[54] Kalm, 1937, I: 261.
[55] Zeisberger, 1910, p. 47; M. B., O. A.
[56] Zeisberger, 1885, II: 47.
[57] *Ibid.*, p. 109.
[58] *Ibid.*, pp. 109-10.
[59] Just, 1909, p. 18; Kalm, 1937, I: 261; Zeisberger, 1910, p. 46; Heckewelder, 1881, p. 266; Loskiel, 1794, pp. 68-69; Skinner, 1909, p. 43; O. A., M. B., J. T.
[60] Zeisberger, 1910, p. 47.
[61] De Vries, 1909, p. 219; Brinton, 1890, p. 185; Skinner, 1909, p. 46.
[62] Zeisberger, 1885, II: 349.
[63] Zeisberger, 1910, pp. 50-51.

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soon as European utensils became available (early in the seventeenth century), maple sugar rapidly became a more important food. Honey was considered a delicacy when it could be obtained, but it was not an early food source since honey bees were not indigenous to the Delaware habitat.[69]

Preparation of food.— Dried and green corn was prepared in a wide variety of ways. Most corn seems to have been dried, ground, and baked. Typically, "they make flat cakes of the meal mixed with water, as large again as a farthing cake in this country, and bake them in the ashes, first wrapping a vine-leaf or maize-leaf around them. When they are sufficiently baked in the ashes, they make good palatable bread." William Penn said: "Their diet is Maze, or Indian Corn, divers ways prepared; sometimes Roasted in the Ashes, sometimes beaten and Boyled with Water, which they call *Homine*; they also make cakes, not unpleasant to eat."[71] Dried corn was placed in a wooden mortar made from a fire-hollowed log and ground with a wooden or stone pestle.[72] The meal was sifted through "a small basket, which they understand how to weave. . . ."[73] Harrington also mentioned the sifting of flour, saying that it was sifted "through sieve baskets of varying degrees of fineness."[74] The finest meal was used in the above-mentioned bread, and the coarser corn meal was used in porridge, or gruel.[75] The white-flour corn was usually utilized in the bread, but other varieties were used in hominy and gruel (M.B., O.A., J.T.). Berries were often added to the bread, and meat, berries, beans, nuts, and pumpkins were sometimes added to the gruel.[76] In later times "dumplings" were made by frying corn meal dough in grease, usually with added berries (O.A.). Hominy was prepared by boiling dried corn with ashes, which removed the husk. The hominy was washed repeatedly in a stream after it was cooked.[77]

"Those stalks [of corn] which are low and bear no ears, they pluck up in August, and suck out the sap, which is as sweet as if it were sugar-cane."[78] Green ears were roasted whole in ashes, grated and baked in the ashes, or boiled. The roots of water lily plants were peeled, cut into small chunks, and boiled (O.A.). Wild potatoes were prepared by boiling, skinning, and then mashing and were eaten with various kinds of "greens." The Delawares that live in the rural areas still gather and eat wild potatoes. An account of the preparation of maple sugar gives an ample description of this eighteenth-century trait:

A number of small troughs are made for receiving the sap. Usually, the Indians make them of wood, cutting them out roughly with a hatchet. Some Indians are able to make twenty or thirty of them in a day. Some do not go to so

[69] Zeisberger, 1885, I: 310.
[70] De Vries, 1909, pp. 218-19; also see Pastorius, 1912, p. 426; Van der Donck, 1909, p. 303.
[71] Penn, 1912, p. 232.
[72] De Rasieres, 1909, p. 107; Lindestrom, 1925, p. 253.
[73] De Rasieres, 1909, p. 107; De Vries, 1909, p. 218.
[74] Harrington, 1913, p. 221.
[75] Luckenbach, 1938, p. 599.
[76] Lindestrom, 1925, p. 254; Luckenbach, 1938, p. 599.
[77] Penn, 1912, p. 232; O. A., M. B.
[78] De Rasieres, 1909, p. 107.

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much trouble, but make dishes of the bark or bast of a tree, which serve quite as well.... Besides the smaller troughs and dishes, there must be several of larger size in which the sap is collected.... The sap, which is of a brownish color and becomes darker the longer it boils, is boiled until it gets to be of the consistency of molasses, is then poured off and kept. When a sufficient quantity of this consistency has been secured, it is boiled over a slow fire until it becomes sugar.... As the Indians lack the dishes and do not care to take the time to prepare it in this way, they usually form it into cakes, put it in a kettle or dish, or in default of these, on a stone and let it cool, when it becomes hard and may be easily preserved in baskets."[79]

Preservation of food.—Corn, beans, and other agricultural produce were stored in mat-lined pits.[80] De Rasieres said that the dried grain was placed in "baskets woven of rushes or wild hemp" and then buried.[81] The grain was buried after the harvest or stored in the house for use after the return from the winter hunt.[82] Pit storage seems to have disappeared after the seventeenth century, at least there is no mention of it in the later documents. Modern information casts more specific light on methods of food preservation, which are probably similar to those of early historic times. Informants (O.A., M.B., J.T.) claimed that virtually every type of food was preserved by drying; ears of corn were braided in strings and stored in a specially made crude shelter or in the house. Green corn was boiled, cut off the cob, dried, and stored away. Corn was not ordinarily ground until ready for use, but sometimes dry corn was grated, the meal cooked in ovens, then crumbled and further dried in the sun, and stored. Pumpkins were sliced in rings as thick as a finger, sticks were run through these rings, and they were then dried in the sun. After drying they were stored away in sacks for winter use. Beans were boiled for a few minutes and then dried. Fruits and berries were sun dried, the smaller berries being mashed before drying.

Meat was preserved by jerking; that is, the flesh was cut into thin strips and dried. Venison, which formed the bulk of jerked meat, was dried by placing it over poles in the hot sun or over a fire. When ready to eat, the jerked meat was boiled with corn or vegetables or was simply pounded and eaten raw. Bear lard was preserved by rendering the lard and pouring it into the stomach or intestine of a bear. This lard was used in cooking, as was the oil from hickory nuts. The latter was produced by roasting the nuts, pounding the kernels to a fine consistency, boiling them in water, then skimming off the oil which came to the surface.[83]

Holm was the only one who mentioned a type of ration for journeys in the seventeenth century. He said: ". . .they take with them a kind of bread, made of Indian corn and tobacco juice, which is very good to allay hunger and quench thirst...."[84] Zeisberger mentioned a ration for

[79] Zeisberger, 1910, pp. 48-50.
[80] De Vries, 1909, pp. 219-20; Lindestrom, 1925, p. 253; Jemison, 1918, p. 52.
[81] De Rasieres, 1909, p. 108.
[82] Johnson, 1917, p. 279; Harrington, 1913, p. 218.
[83] Zeisberger, 1910, p. 46.
[84] Holm, 1834, p. 121.

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These grow on very stony ground near the water, where the sunshine is particularly hot. In these parts I have not come across this variety.

Besides, there are mulberries,[96] plums,[98] and wild grapes of three sorts, those growing on high ground[97] or hills being the best; those[98] found in the bottoms are very sour. Crabapples[99] grow in great plenty and the Indians, being very fond of sharp and sour fruit, eat them in abundance.

Of nuts there are found: (1) The well known hazel nut,[100] (2) the hickory nut,[101] found in great plenty in some years and which the Indians gather in large quantities and use not only as they find them — they have a very sweet taste — but also extract from them a milky juice used in different foods and very nourishing. Sometimes they extract an oil by first roasting the nut in the shell under hot ashes and pounding them to a fine mash, which they boil in water. The oil swimming on the surface is skimmed off and preserved for cooking and other purposes. (3) The walnut of two varieties, the white walnut[102] deriving its name from the color of the wood which, strictly speaking, is gray, and the black walnut,[103] of which the wood is dark-brown, sometimes even shading into violet. The latter is very much used by cabinet makers for tables, chests and other things. The nuts, the one variety having a very hard shell, are eaten, but are very oily.

The papa[104] tree, which I have seen nowhere else than along the Ohio, bears a very beautiful fruit, in form and size resembling a middle sized cucumber, of an agreeable smell and taste.

Wild laurel[105] is found in the bottoms in great abundance; the berries are smaller than those found elsewhere, but have about the same taste. Of these, even the whites make use. They grow on bushes, the wood of which has a strong spicy odor and taste, used by the Indians for medicine and called by the English, spicewood.[106]

Chestnuts[107] are very plentiful in some years. The Indians gather them and prepare various dishes with them. A larger variety of chestnuts[108] is native to these parts, but these are not fit to eat.

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137 The wood is red, very hard and heavy and does not rot very quickly in the ground. It bears pods that fall off in the autumn. Besides the seeds, the pods contain a kind of molasses or honey, thus accounting for the name Europeans have given the tree. The Indians call it the thorn-tree on account of its many thorns.

Sugar trees are usually found in low, rich soil, sometimes, also, on higher land and in more northerly regions even on hills, where, however, the soil is very moist. The Delawares call this tree the *Achsunnamunschi*, that is, the stone-tree, on account of the hardness of the wood. The Mingoes give it a name signifying the sugar tree, as do the Europeans. From 222 the sap of the tree sugar is boiled. This is done by the Indians 252 in the early part of the year, beginning in February and continuing to the end of March or beginning of April, according as spring is early or late. In this region it is possible to boil sugar even in fall after there has been frost and in winter, if the season is mild. For as soon as the trees thaw a little the sap begins to run and then the trees are tapped. As, however, at that time of the year the weather is very uncertain and it is possible that there should be a cold wave at any time, it is hardly worth the effort to make the necessary arrangements and is hardly ever done, unless some one be driven of necessity to provide sugar for the household. This, we ourselves have been obliged to do and the sisters of our congregation have already boiled a quantity of sugar for congregational love-feasts, shortly before Christmas.

Spring is the proper season for boiling sugar. The following preparations are made. A number of small troughs [415] are made for receiving the sap. Usually, the Indians make them of wood, cutting them out roughly with a hatchet. Some Indians are able to make twenty or thirty of them in a day. Some do not go to so much trouble, but make dishes of the bark or bast of a tree, which serve quite as well, but are good for no more than one season. According as they have large or numerous kettles and troughs they can make much sugar, for there is no lack of trees. Besides the smaller troughs and dishes,

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there must be several of larger size in which the sap is collected. If one is well supplied with utensils, there is this advantage, that on days when the sap flows freely much may be collected, which will enable one to keep on boiling when the sap does not flow plentifully. The sap flows most plentifully when it freezes at night and the sun shines during the day. At night it commonly ceases to run. The same is true in case of warm or rainy weather. As soon as there has been frost the sap runs again. There is a time in the boiling season when sap once or twice begins to flow in considerable quantities, both day and night. When this occurs the height of the sugar season is on. The sap which flows after this is not so good and yields less sugar. The last sugar secured in the spring is always of inferior quality. Hence, toward the end of the season no sugar, but only molasses is in most cases boiled.

The length of the season is determined by the weather conditions. If spring is late and night frosts continue for a considerable time, the flowing season is the longer. With the early advent of warm weather the season terminates very quickly. The shortest season lasts about a month, the longest nearly two months.

The thickest of the trees are two feet, sometimes more, in diameter. Those of middle size, which are still young, have many branches and are growing, yield the most sap. Experience has shown that such a tree will yield about sixty gallons of sap while sugar is being boiled, and thereafter another sixty for molasses. Seven to eight gallons of sap are regarded as necessary for a pound of sugar. Such a tree may, therefore, yield more than seven pounds of sugar and seven quarts of molasses. It has also been found that a tree which one year has yielded very freely, gives but little the next, and on the other hand, a tree that has yielded but little one season, gives largely the next. The sap, which is of a brownish color and becomes darker the longer it boils, is boiled until it gets to be of the consistency of molasses, is then poured off and kept. Wher a sufficient quantity of this consistency has been secured, it is boiled over a slow fire until it becomes sugar. It is important to boil

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252 this over a slow fire, for the sap readily boils over and is easily burned. If the boiled sap is stirred until cold, the sugar becomes granulated and is as fine as the West Indian sugar. As the Indians lack the dishes and do not care to take the time to prepare it in this way, they usually form it into cakes, put it in a kettle or dish, or in default of these, on a stone and let it cool, when it becomes hard and may be easily preserved in baskets. If the troughs and kettles used for collecting the sap are made of wood that does not give color, the sugar becomes the finer, but if it gives color, as does the white walnut, the sugar becomes black the first year; thereafter, this is not the case.

When everything is prepared, an oblique incision is made 222 in the tree and at the lower end of the same a thin wedge, three 252 or four inches broad, is forced in, whence the sap runs down into the vessel placed below. According as the sap runs freely or contrarywise, the dishes must be emptied at given intervals, day and night. According to the manner of making the incision one may determine whether a tree shall be good for many or few years. If large openings are made the tree is soon spoiled and nothing is gained, for the sap runs no faster. In this matter, however, the Indians are very careless, for trees are numerous and after they have used one place for three or four years, they seek out another. There is, strange to say, no tree among all the rest so hardy as the sugar-tree, for even if the stem is cut all around, so that it can no longer be used, it does not die. Hence, the Indians very reluctantly make their fields where there are sugar-trees, as these are not to be exterminated, except they be cut down. This, however, is true that when trees have been used for eight or nine years they give less sap than formerly, as they are full of incisions and scars. An incision having been made in a tree in the spring of the year and the sap having flowed for some time, the incision needs to be enlarged, though only a little. This may be done two or three times in a season.

As the Indians have trees in abundance, their labors are 252 richly rewarded. For if a man owns a kettle of ten or twelve gallons and has a few smaller ones with which to keep the large one filled, it will be possible for him to make several

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hundred pounds of sugar in a season and a quantity of molasses, besides.

Sugar boiling is chiefly the employment of women. Even widows are able to earn enough by it to secure clothing and whatever else they may need. While the women are thus engaged, the men hunt and supply meat. As the deer skins are of little value at that season of the year, they generally hunt bear, which they seek in the rocks, hollow trees or thickets in their winter quarters. Bears are at this time generally fat.

Dog-wood[124] is also found in these parts. The rind of the root is used in the apothecary shops in place of Jesuit-Bark.[125] This tree grows to be neither large nor high.

Red Cedars[126] are found along the Muskingum finer and larger than I have seen elsewhere in North America. They do not grow on the mountains as in Pensilvanien, where they are stunted and scrubby, but in the bottoms.

The spruce tree[127] is neither a fir nor a pine, according to my view, but something between the two. In this region the tree is found only occasionally along the creeks and rivers. In more northerly districts, however, there are great spruce forests and swamps.

Pitch-pine[128] is rarely found here and white pine[129] not at all; a hundred miles to the south one may see many specimens of either variety. Fir-trees[130] I have seen near the source of the Ohio and pines[131] not far from Bethlehem, across the Blue Mountains in the great swamp.

Vines are very numerous, especially in the bottoms. They climb up the trees and look like anchor strands, often being thicker than these. The grapes they bear have a sour taste. Those which grow on the highlands and only have short, tender shoots, being frequently disturbed in their growth by brush-fires, have the best grapes. These have a good taste. Experience has taught that good wine may be made of both kinds.

The elm tree,[132] already noticed above, is of no particular use, for the wood rots quickly, except that the Mingoes make bast canoes and kettles for sugar boiling of the bark, which is very tough.

262 713 Spirit Beings. Zeisberger (*op. cit.*, p. 139) referred to Indian corn as the "wife of the Indian," and, in describing certain ceremonial rites, stated that they offered bear's flesh as a sacrifice to the corn. He also said that corn was offered ceremonially to the deer and bear. Apparently, Harrington (*ibid.*, pp. 70, 195) did not learn the details of this Corn-Spirit rite but the plant was, however, mentioned as a guardian spirit, Mother Corn. There is an interesting ceremony recorded by Dr. Speck [3] which the Delaware held to propitiate the spirit of Mother Corn whom they considered to hold protection over all vegetation. It is related that many years ago the corn crops began to decrease, so that people became alarmed. The leading men of the tribe met and agreed that to avert a famine, a ceremony must be performed to appease the Maize Spirit. It was feared that she had become displeased and intended to abandon her children, the Delaware. In this way the Corn Harvest Rite originated and the performance of its ritual made the occasion of a festival.

262 852 Corn also figured in the ceremonial diet of the participants of the Big House Ceremony. Dr. Speck (1931, p. 73) notes that corn flour and hominy were prepared and served by women attendants.[4] These foods were prepared in wooden mortars kept expressly for ceremonial use.[5] As was previously stated, corn gruel or hominy is considered to be the proper food for sick or convalescing persons.[6]

Indian corn of the variegated variety is known as "common" or "original corn." [7] Another variety, called "hollow corn," is ground into flour for use in making bread.

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[3] 1937a, pp. 79-90. In addition to the Corn Harvest rite and Corn Famine text, Dr. Speck has an account of the Vegetation Ceremony now performed bi-annually in the spring and fall. These gatherings are now called "Bread Dances" and in addition to the performance of a ritual, afford an occasion for recreation. Both men and women take part.

[4] The three men and three women who are responsible for the ceremonial equipment and assist in a ceremonial role in the nightly performances during the period of worship in the Big House. (Speck, 1931, pp. 71, 75.)

[171] [5] A similar observance has been recorded for the Mohegan of Connecticut and the Indians of Wampanoag extraction at Gay Head, Mass. See Tantaquidgeon, 1930, pp. 5-7.

[6] See Diet, p. 14.

[171] [7] I have observed that my own group at Mohegan, Conn., and the people at Gay Head, Mass., regard varied-colored corn to be the original variety and value it very highly.

So far as could be ascertained, the use of corn medicine and fish fertilizer in corn hills, is the only vestige of the ritualistic complex now associated with maize cultivation.[8] My informant stated that in former times it was customary to use medicine in which corn was soaked to prevent cut worms. At present, seed corn is soaked in water and hardwood ashes. Fish bones were burned and combined with wood ashes and put in the corn hills as an offering to the Maize Spirit. Corn, beans, and squash were planted together, but the legend of the Three Sisters (corn, beans, and squash) [9] so prominent in Iroquois mythology, is absent.

The different varieties of maize are not planted near one another because, it is said, "One will visit the other and forget to come back."

When corn matures one must share the first gathering with a less fortunate tribesman or with some old person. This rule applies to all crops as well as to the first kill.[10] In order that people may continue to receive the blessings of the Creator, every man is obligated to share his first fruits and game with others, before partaking of them himself. The practice of sharing vegetable food with a neighbor is known by the term, "I feed you." A hunter offering animal flesh in observance of this rule, used the phrase, "I give you some meat."

There are several methods employed in preparing corn as food.

(a) The husk is taken off and the ears laid in the sun until thoroughly dry. The grains may then be removed and pounded into hominy grits.

(b) After removing the husk, the ears are boiled until thoroughly cooked. They are allowed to cool, the grains removed with a spoon and spread out to dry.

(c) The ears are laid before the fire and roasted.

Early records indicate that corn parched and crushed to meal, served as a very nourishing food which was indispensable to the hunter or

[8] The Iroquois observed the practice of soaking seed corn in a medicine especially prepared from certain plants. "In ancient times they enriched the soil with both fish and shell." (Waugh, *op. cit.*, p. 18.)

[9] The corn, bean and squash complex is discussed by Parker, 1910, p. 36, and Converse, 1910, p. 63.

[10] According to Zeisberger (*op. cit.*, p. 84) a hunter before setting out upon a long hunting trip, would kill a deer or two and prepare a feast as a sacrifice to the game. The old people as invited guests would pray for his good fortune during the expedition.

252 traveller of that period.[11] Zeisberger (*op. cit.*, p. 22) mentions two
251 varieties of corn meal which the Indians prepared for use on long journeys. Dried, unroasted corn was crushed to a meal or roasted in hot ashes and then pulverized. The meal was mixed with sugar, or water, and then eaten. Occasionally it was boiled in water. Heckewelder (*op. cit.*, p. 195) says that their *Psindamocan*[12] or *Tasemanane*[13] is the most nourishing and durable of their corn foods. He adds that they preferred the blue, sweet variety for this meal, and that with but a little of this food, they set out on long journeys.

252 Among the present-day Delaware the variety of corn used and the methods of its preparation, are the same as noted by Zeisberger and Heckewelder. However, due to the scarcity of "squaw" or variegated corn, it is now regarded as a ceremonial food. The corn is thoroughly parched and then pounded in the hominy mortars. The fine meal resulting is hominy or "traveling food." This may be eaten either mixed with water or with milk and sugar. The grits ground medium fine are cooked with meat, the combined food being called, "whole face hominy," and used in the Masked Dance Ceremony.[14] The coarse grits are called "hail stones." These are cooked and eaten with milk.

Dry, unparched corn is made into flour or pounded medium fine or coarse. The flour is used in making bread. A soft dough is made and rolled into a flat cake like a biscuit which is dipped in cold water and put in the ashes to bake. This bread is known as "put-in-the-ashes bread." Bread dough to which is added chili beans or raisins is put in greased vessels and baked in the Dutch oven. Dumplings stuffed with chopped meat are boiled. The coarse hominy is boiled

[11] Williams (1827, p. 33) mentions *no'kehick*, a parched meal used by the Narragansetts. He says in part, "I have travelled with neere 200 of them at once neere 100 miles through the woods, every man carrying a little basket of this at his back and sometimes in a hollow leather girdle about his middle sufficient for a man for three days." Waugh (*op. cit.*, p. 88) says, in writing of Iroquois corn foods, "There was apparently no more popular hunting or traveling food than this preparation in olden times. It was light and nourishing and could be eaten cooked or raw." In the Mohegan-Pequot dialect it is known as *yo'keg*, "corn parched and pounded," and among the Wampanoag descendants at Gay Head, it is called *no'cake*. In the two latter groups it is prepared in precisely the same manner as among the Delaware (See Tantaquidgeon, *op. cit.*, pp. 6-7).

[12] I was unable to obtain a translation of this term but my informant recognized it as pertaining to corn meal food.

[13] "Dried corn product."

[14] See Speck, 1937a, p. 52.

and used in different ways. It may be eaten with milk and brown sugar or with any kind of meat grease. A little salt may be added for additional flavor. 252

Various kinds of nut meats are added to cooked hominy to make a dish known as "nut hominy." Hominy and chopped meat (beef, pork or other fresh meat) are cooked together and then allowed to stand until sour. After hickory nuts are added to this mixture, the result is called "soured nut" hominy.

Hulled corn is made by boiling dried corn in a strong liquid, made alkaline by the addition of hard wood ashes. This process of preparation is long and arduous, since after hours of steady boiling it requires many washings in clear, cold water to rinse the lye from the loose hulls. This food may be eaten with milk and sugar, fried with potatoes in pork fat, combined with fresh or dried meat for stew, or with beans for succotash.

Wild Vegetable Foods

Long ago fruits and berries were preserved by drying, this practice giving way in later times to canning and the manufacture of jelly and jam. Dried fruit are prepared to eat in a number of ways. Grapes are boiled, and the resulting liquid thickened by the addition of corn meal, flour, or hominy grits. A boiled pudding is composed of dough made of cornmeal and flour, or flour only, to which any variety of berry, except strawberries, may be added. This dough is then placed in a cloth bag and boiled. When ripe, persimmons are mashed and spread on a cloth to dry for use in a bread called "persimmon bread." With few exceptions all of the fruits and berries mentioned are made into pies, puddings, preserves, fruit butters, and jams. 222 251 252

The various varieties of nuts are gathered in large quantities and stored away for future use. These provide a nourishing supplement to the remainder of natural food stuffs. Nuts are eaten raw, roasted, boiled, and frequently incorporated in other types of food. Edible acorns are usually roasted.

With the introduction and increased use of European food products, the necessity arose among the Delaware of fitting them into their own linguistic configuration, if the foreign terms themselves were not taken over. Like so many primitive groups, the Delaware came to apply native terms of a descriptive nature to the majority of elements foreign to their culture. Many of these have been retained to the 196 262 177

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196 present day. Thus, for example, the Delaware term for the cocoanut
262 is "water hickory nut."

"Indian Potato" or Ground Nut *(Apios tuberosa)*, "wild potato."
222 The tuberous roots are gathered in large quantities and stored for
252 winter use. They are not considered good after sprouting. The roots are either boiled and eaten as the cultivated potato, or dried and ground into flour used for making bread. In recent times the ground nut has not grown abundantly in the Delaware habitat, and is now considered a rare delicacy.

Sorrel *(Rumex acetosella)*, "sour." This plant, prepared much like rhubarb, is used as a filling for pies.

Onion *(Sp.?)*. Of the different varieties of wild onions, three are regarded by the Delaware as being edible. The one most commonly gathered for use is the "buttonseed." These are dried and prepared by frying, or boiling, or are added to flavor stews and soups. Wild onions are also cooked in grease to which eggs are added.

A species of mushroom *(Agaricus campestris)*, "tripe form," is fried in hot fat, or salted and boiled.

Certain plants are considered to be healthful foods, especially in spring, when people were in need of the medicinal substances present in them. The practice of seeking the first green plant shoots in early spring is not peculiar to the Delaware alone, but is characteristic of other Eastern Algonkian peoples. Such food is called "greens" or "plant tops." The young shoots are usually picked and cooked separately, or mixed with several other plants. In both cases the "greens" are parboiled in water, and then cooked with meat. Among such plants may be mentioned dandelion, milkweed, poke, lamb's quarters, mustard, dock, and watercress.

Animal Foods

825 Wild animals, as pointed out by F. G. Speck (1931, pp. 28-29), are
224 in general considered to exist in clan relationship with humans. The latter are said to be "kings among animals." Clean, pure animals of the forests are referred to in terms of human relationship and their spirits must be propitiated before they can be sought for food. If the supernaturals are appeased through sacrifices, the animals will allow themselves to be taken, but if the proper ceremonies are not carried out, they can never be approached by humans. Therefore a hunter before starting out, is obliged to pray and sacrifice tobacco, and also if he should dream of seeing game during the hunt. The Delaware "sharing-feast"

described by Zeisberger, has previously been referred to (p. 47). Special medicine lures for hunting are also prepared by the hunter.

The Delaware consider the bear and the deer to be the greatest of all animals. The bear is also called "Our Grandfather." Both animals are considered closely akin to the Indian, but the Delaware believe that the bear has the most human-like traits. The antelope, a creature of the later Delaware environment, is regarded as a sacred, pure animal. Of the water animals, the otter is regarded as supernaturally the most powerful.

During the chase, the hunter is careful not to unduly excite the game pursued, since the flesh of such an animal is apt to cause illness when eaten. The same treatment holds for the capture and killing of domestic animals and fowl. Formerly bison, bear, deer, otter, beaver, the smaller animals, and wild fowl provided meat for the Delaware diet. In the latter period squirrels, rabbits, and domestic animals replaced the increasingly rare, larger species.

After an animal was killed, all parts of it were utilized; the flesh for food; the hide for shelter, clothing, robes, and bags; the bones for implements, and the teeth for ornaments, etc. The hide was removed by the hunter forcing his fist between it and the flesh, thus working around the body until the hide was loose. The use of a sharp instrument for this purpose, would, it was claimed, cut and thus spoil the hide. All fat from the bison, bear, deer, and domestic animals was saved and stored in a rawhide container. The intestines were cleaned, filled with blood or meat, and cooked. The flesh of the larger animals was usually roasted. A fire was built in a pit and the carcass placed upon a scaffold above it. A slow fire was kept burning, over which the meat was turned until it was thoroughly cooked.

Meat was preserved in one of two ways—by smoke-drying or immersing it in grease. In drying, thin slices were suspended over a slow fire. In the latter process alternate layers of partially cooked meat and hot lard were placed in a large earthen crock until filled. Slippery elm bark, cinnamon, and allspice were added to the grease for flavor.

Stews and soups were made of fresh meat, to which hominy or corn meal dumplings were added. The flesh of small animals, from which the scent glands had been removed, were also preserved by smoke-drying. If a deer, or other animal, was killed during the mating season, the animal's testicles were immediately removed. An Indian hunter usually killed only male animals.

Fish were fried or cooked in a stew or soup. Formerly fish were preserved by drying.

used grooved axes hafted by tying the head between the ends of a split stick (Kalm, p. 229). The trees were then removed by burning (Johnson, p. 279; Harrington, 1913, p. 221; Kalm, p. 230). Zeisberger was told by his Indian acquaintances that, before they had metal tools, they also burned their wood into suitable lengths for use (Zeisberger, 1910, p. 29). After being cleared of rubbish and stones, the land was broken up with a hoe made of stone, tortoise shell, or the shoulder blade of a deer, attached to a short handle (Johnson, p. 279; Skinner, 1909, p. 42; Abbott, 1875, pp. 350 and 356; Loskiel, p. 67; Seaver, p. 47). The earth was piled into little hills in which five or six grains of maize were planted about April. In the middle of May when the maize was the "height of a finger", they planted in each heap three or four "Turkish beans,"[4] which then grew up with and were supported by the maize. Maize was a plant that needed frequent weeding and hoeing (De Rasieres, p. 107; Johnson, p. 279; Harrington, 1913, p. 221).

There is no mention of the use of any kind of fertilizer by the Delaware, and early Swedish writers note that, "When a tract had been cultivated until crops would no longer grow, it was deserted and a new plantation prepared" (Johnson, p. 279). Therefore, in the present case there appears to be at least presumptive evidence for lack of fertilizing techniques.

In addition to the above-mentioned means of obtaining food, the Delaware Indians gathered various wild berries, nuts, fruits, and roots. Although many of the early references tend to be generic, one gathers that strawberries, gooseberries, huckleberries or billberries, cranberries and grapes were among the chief fruits used (Loskiel, pp. 68-69; Kalm, p. 261; Skinner, 1909, p. 43; Waugh, pp. 127-28), and the butternut, walnut, chestnut and hickory the most important nuts (Loskiel, pp. 70-71; Lindstrom, p. 223; Waugh, p. 123). In addition, Kalm found that early Swedish residents of New Jersey remembered the Indians having used Hopnies or ground nut (Glycine apios), Katniss (Sagittaria sagittifolia) and Taw-Ho (Arum virginicum).[5] This last was reputed to be poisonous in a raw state and so was placed in a hole covered with earth where it was cooked by a fire burning on top. They also boiled and ate the seeds of the Golden Club or Taw-Hoe (Orontium aquaticum) (Kalm, pp. 260-61). The use of roots is referred to be other authors although the terms used vary (Brinton, 1885, p. 50; Johnson, p. 281; Lindstrom, p. 223; Skinner, 1909, p. 43).

Although there are no specific references to the making of maple syrup in early sources, all the later observers found maple sugar boiling an important activity and the properties of the maple were generally known and utilized on the east coast. It seems impossible that all the early writers would have overlooked the use of maple sap if it had been as important as it later became, but none of my sources mention it.

Food Preservation and Cooking

Passing to the problem of food preservation, we find that such crops as maize, tobacco and meat were most commonly stored in pits covered over first with bark or grass and then with earth (Lindstrom, p. 253; Johnson, p. 279; Krieger, p. 39; De Rasieres, p. 107). The house was also an important storage place, the food being placed in hemp bags and suspended from the ceiling (Johnson, p. 279; Harrington, 1913, p. 218; Heckewelder, 1820, p. 370). 251

Maize was used in a variety of ways. According to one author, those stalks that produced no ears were pulled early and the sap sucked from them (De Rasieres, p.107). The ears were either roasted in ashes or boiled. Most of the maize, however, seems to have been pounded or ground into flour and sifted through a basket of the desired coarseness. The finer flour was mixed with lukewarm water, kneaded into dough and made into round, flat little cakes which were baked in hot ashes. The coarser flour was made into porridge (i.e. boiled with water) to which nuts, beans, berries, pumpkin or meat were sometimes added (Penn, pp. 31-32; Lindstrom, p. 254; De Rasieres, p. 107; Danckhaerts, p. 159; Johnson, p. 281; Heckewelder, 1781, pp. 194-96; Loskiel, p. 67). Indeed, there seems to have been almost endless variety in the preparation of these cornflour dishes. 252

The other vegetables were most commonly eaten boiled and, it should be noted, without seasoning except ashes, as the Delaware did not use salt (Pastorius, 1700, p. 384; Danckaerts, p. 159; Heckewelder, 1881, p. 194; Lindstrom, p. 254). Water was probably the most important beverage known to the Delaware at this time, but fruit juices and water flavored with crushed walnuts or hickory nuts are reported (Johnson, p. 281; Loskiel, p. 74; Kalm, p. 269). Tobacco was always mixed with willow bark or sumac for smoking (Loskiel, p. 73; Speck, 1931, p. 127). [263] 272 276

Manufactures

A wide variety of materials was utilized for cooking equipment. Serving dishes were made of wood, bark, shell, or a cut-off calabash; spoons were of wood or suitably shaped shells. Cups of tortoise shell have also been found (Johnson, p. 281; Harrington, 1913, p. 223; Danckaerts, p. 159; Lindstrom, p. 255; Pastorius, 1700, p. 384; Skinner, 1915, p. 38). Pottery, which was used for boiling, is found abundantly in Lenape territory. It was made of clay mixed with pounded sea shells, mica or sand and various combinations of these ingredients. The technique used was coiling. Designs consisted of lines and dots, stamped or incised on the vessel. Broken or cracked pieces were mended by lacing through holes bored on either side of the defect (Skinner, 1915, pp. 12 and 13; Heye, pp. 62-66; Abbott, 1875, p. 345; Smith, p. 138; Zeisberger, 1910, p. 89). 415 323

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262 Flour was either ground between two stones or pounded in a
[412] mortar and pestle by the Delaware. The mortar was usually a hollowed tree trunk, the pestle a suitably shaped stone (Smith, p. 138; Lindstrom, pp. 253-54; Abbott, 1875, p. 357; Kalm, p. 230).

276
323 Stone pottery and clay pipes have been uncovered on archae-
324 ological sites. Lindstrom describes the Lenape pipes as beautifully painted and glazed with birds and animals on the head. He says there are some "...an ell in length, which are screwed together with leather,...and in these pipe-heads will go a handful of tobacco" (Lindstrom, p. 197). These were presumably of European manufacture. The pipes which have been recovered from old sites are of a much humbler variety (Abbott, 1875, pp. 343-44; Skinner, 1909, p. 27; Butler, p. 249). This apparent inconsistency can be readily explained, however, by assuming that Lindstrom was referring to the calumets or peace pipes, which were relatively rare and would be likely to have been carried west by the owners when they moved (Kalm, pp. 231-32).

285
[283] Some household items manufactured by the Delaware women were mats, ropes and baskets made from wild hemp, spruce roots, corn husks and rushes. The mats, which were sometimes painted or had figures worked in or over the weave, were hung on the walls for increased protection against the elements as well as to beautify the house (Smith, p. 138; Lindstrom, p. 221; Harrington, 1913, p. 224). They were also used as part of the bedding together with the skin or
287 turkey-feather robes which served as clothing during the day (Johnson, p. 280; Heckewelder, 1881, p. 203). The turkey-feather robes deserve special attention as they were evidently one of the most distinctive and beautiful of the Delaware's manufactures. Lindstrom says: "They also make fine and beautiful quilts of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine; then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it..." (Lindstrom, pp. 221-22). When there was a "bed," it consisted of a wooden
352 shelf running around the interior wall of the house and serving as a seat by day (Harrington, 1913, p. 218; Zeisberger, 1910, p. 17; Skinner, 1915, p. 7).

342 The most common type of Delaware house was a small hut consisting of a rectangular, gabled frame of saplings covered with bark or mats. Penn describes their houses thus: "Their Houses are Mats, or Bark of Trees set on Poles, in the fashion of an English Barn, but out of the power of the Winds, for they are hardly higher than a Man..." (Penn, p. 31). Some Delaware, however, constructed a house large enough to accommodate several families, the increase in size all deriving from greater length. The result was not unlike an Iroquois longhouse.[6] In the center of the house was one or more fires depending on the length of the building, and the ridge of the roof was arranged with an opening through which the smoke could

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

533 787 796x [276]

who desire it to smoke until the next man is ready to commence. At this time also it is considered proper for the people to enter or leave the Big House, which is not permitted while the actual ceremony is in progress. When the turtle rattle has thus made the round of the building and gets back to its starting point, the meeting is brought to a close. This is usually along toward morning, the exact time of course being dependent on the number who have sung their visions, and on the length of the intermissions.

CONCLUSION OF RITES

252 796x

Now, when the man who started the ceremonies begins to dance, that is a signal for two of the women *a'ckas*, or attendants, to go out and pound corn for hominy or meal, and two of their men colleagues cook it in the kettle hanging on the pole, so that it is ready when the turtle has made its rounds and the meeting is about to close. Then the repast

264 796x

of hominy or corn mush called *sā'pan* is

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

a number of men, each of whom was paid a yard of wampum to cut forks and poles and erect the building. This was made by setting up a frame of poles in the form of a Big House, but smaller, only seven paces wide and fifteen paces long, then covering the top with brush and piling brush at the sides. Then to the east of the house a pole was erected, upon which to hang the meat for the feast, which, in old times, had to be a bear; but when bears became scarce a black hog was substituted, and of late a hog of any color has been used. The building finished, the hog was killed, and, having been hung on the pole over night, was taken into the house the next day, quartered, singed on a fire that had been built inside, then carried out again, cut up, and cooked, all except the loose fat, which was kept for a special purpose, as will appear later. When done, the meat was kept in large baskets, with the exception of the head, which, having been cooked whole, was placed in a large bowl with two of the animal's ribs in its mouth.

796 x
946
252
796 x

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

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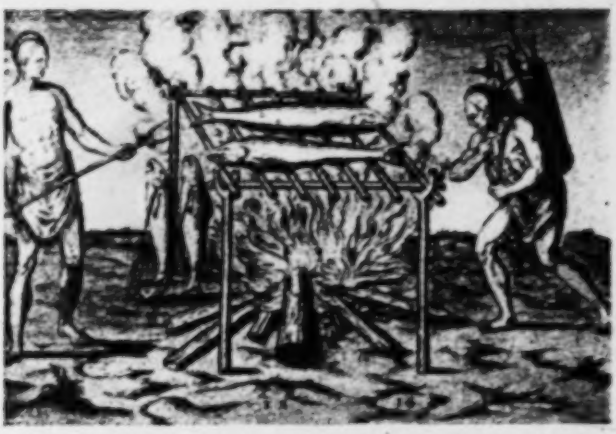
34. "THERE IS NO SCARCITY OF PROVISIONS AMONG THE SAVAGES." SEE PP. 253–5.



35. "THEY PASS . . . SLENDER SPITS OF WOOD THROUGH THE MEAT OR THE FISH, STICK THE SPITS DOWN INTO THE GROUND, AND TURN THE MEAT OR FISH NEAR THE FIRE." SEE P. 254.

[FACING p. 253]

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXVII.

Concerning the Household Economy of the American Savage People, Their Threshing, Their Grinding, Their Baking, Their Frying and Cooking.

In this connection [*it may be said*] *that there* is found no scarcity of provisions among the savages, for the support of their household, but [they are] miserable cooks, they never cook good dishes.[1] They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry, then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for the sustenance of man, but the bear pork as well as wild-boar pork and its fat they melt and use instead of butter.[2]

They use no querns,[3] but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1½ ells from

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[1] *Godha rätter.* For the food of the Indians, see Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 192 ff.; II, 283 ff.; III, 96, 104 ff.

[2] Cf. Van der Donck and other early Dutch writers.

[3] *Quarner bruka the intbet.* In connection with the agriculture of the Indians Williams says: They "fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day." *Key*, 190.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

the root, in the stump of which they dig out a round hole and thus make a mortar which is suited for the purpose and in which they pound all their grain to meal.[4] And then they bake their meal into small loaves as large as a small cheese,[5] in which they use a kind of berry like currants. Nor do they use any other bake-oven than the embers. The ashes they use according to the manner of the birds, to clean their stomach with, as the birds do with sand instead of salt, therefore they are not so particular, if their bread gets to be a little ashy. They have just recently begun to buy a little salt of the Christians, but they do not know how to use it otherwise than to chew a little of it at a time, like other costly spices.[6]

To brew ale or distill brandy, that they cannot turn their hand to. In reference to the frying by the savages [it is to be noted] that they know no other manner of doing it than to cut for themselves slender spits of wood, pass them through the meat or the fish, stick the spits down into the ground, and turn the meat or the fish near the fire.[7] When it now may be about half fried on the one side, then he turns the other side to the fire and when it is half fried on both sides, so that the blood still remains in it, then he considers it most wholesome and best to eat. In reference to the cooking of the savages [it may be stated] that they have

[4] Cf. Van der Donck and other Dutch writers of the early 17th Century, *N. Y. Col.*, 2, I, II, III.

[5] Perhaps six or eight inches in diameter.

[6] The natives apparently did not season their food with salt. Cf. Hodge, *Handbook*, II, 418 ff.

[7] See illustration facing page 253. The natives of Africa smoke and roast their fish in the same way.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

a full [supply] of copper and brass kettles for the purpose, large and small, which the savages buy from the Christians, hanging on a pole[8] along their hut or house from the one door to the other, below which the fire is made up, as has been stated before. And the savage woman whom the sachem owns for a wife, she is the housekeeper for the whole crowd. She selects for the cooking and determines which one of the savage women then and then,[9] each in her turn, shall look after the cooking. When now they think that the food is cooked, which indeed they use half cooked, then the kettles are carried forth to the housekeeper who pours out the food and divides it around for the people, 6 and 6 to a kettle. The vessels used for this purpose are small copper and brass kettles and cut-off calibashes like cups.[10]

As far as their drink is concerned [it may be said] that they drink with the goose.[11]

But when the Christians bake bread of this maize or Indian wheat, they also do it with hot embers in the fireplace. They make and knead the whole dough into one loaf, as wide as the bottom of the oven, raised like a loaf of rye bread. Then they sweep the fireplace clean and lay a couple of layers of large leaves next to the stones upon which they place the bread, then some layers [of leaves] on top and around the bread, and then

[8] *Hängandes på en åhe.* *Ås* in this connection would usually mean the ridge (ridge-pole) of a house, but Lindeström apparently uses the word in the sense of a pole.

[9] *Då och då*, *i.e.*, from time to time.

[10] See above, Chapt. VII, note 13. It seems strange that Lindeström does not mention clay pots.

[11] See above, p. 234, note 4.

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipp	J. W.	W. T.	E. R.	W. L.
Food, mode of living, etc.—Continued												
298. Vegetables introduced by whites				+	+	+		+	+	+	+	+
299. Wild rice				(−)		−		−	−	+	−	−
300. Have regular meals		−			+	−		−	+	+	+	−
301. Generally eat together (family)		(+)						+	+	+	+	−
302. Men and women eat together		(+)				+		+	+	+	+	+
303. Neat in their cooking			−	S	+	−		+	+	+	+	+
304. Several cooking modes		−	+		•+	+		+	+	+	+	+
305. Generally prefer well done			−	+					+	+	+	+
306. Commonly eat in the night						−		+	−	+	−	−
307. Eat every kind of fish		+	(+)			+		+	−	+	•	+
Hunting												
308. Use bow and arrow	+	+	+		+	+		+	+	+	+	+
309. Rifle and fowling piece		+	+	+	+	+	+	+	+	+	+	+
310. Blow gun for birds and small game								+	+	+	•	+
311. Deadfall for raccoon	+					+			+	+	•	+
312. Torches at night on water for deer						+			•	+	•	•
313. Fish with spears	+		−					+	+	•	+	+
314. With hook and line	+	+	−					+	+	+	+	+
315. By shooting with arrows	+		+						+	+	+	+
316. Hunt in large parties	+	+	+	+		+		+	+	+	+	+
317. Number in party	300	100				10-15		40-50		15	4	6-7
318. Any attendant ceremonies			*(+)	−		−		−		+	+	+
319. Under guidance of oldest or most expert			+	+		+			+	+	+	+
320. Any peculiar laws in hunting			+	+	•	−	•	+	+	+	+	+
321. When two are hunting and one kills animals, it is divided equally				(+)		+		+	(+)	(+)	+	+
322. Person who kills or first wounds animal entitled to whole when stranger appears						+						
323. to skin and half of carcass				+				+	+			+

9: Kinietz E-4, 5 (1938) 1946
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222 staple of more northern tribes, wild rice, apparently never figured
262 in the diet of the Delaware, although W. T. claimed that it did (299). Little use seems to have been made of grasses or greens, but there is no suggestion that this avoidance was the result of a taboo.

264 Information on the regularity of meals among the Delaware is not conclusive (300). Van der Donck reported no regular meals in the first period, Heckewelder the reverse in the second period; but both Johnston and Chipps in the third period stated there were no regular meal times. In the fourth period three informants claimed regularity of meals for their ancestors as well as themselves; whereas the fourth, W. L., said that even when he was a boy there was always something to eat for the grownups and they ate when they felt like it. Chipps said that they ate in the night as often as in the day, but the other sources and informants denied this and maintained that it was only the hunter or traveler who returned at night that received anything to eat (306).

Men and women usually ate together according to the reports from all periods (302). Both J. W. and W. L. in the fourth period stated that children did not eat with the rest of the family (301). At some meals the children ate after the adults, who left them the amounts and parts of the food that they should eat. The last meal in the day for children was about four or five o'clock. From then on until the next morning they could have only water.

●252 The question of neatness in cooking is a relative one (303). Lindeström and Johnston did not think they were neat at all. Zeisberger, Heckewelder, and Chipps, on the other hand, said that cleanliness was an individual matter but that on the whole the Delaware were much neater than many other tribes. The difference between Indian and white methods of cooking in the centuries past was probably much greater than the difference between the two now.

Van der Donck reported in the first period that boiling was the only mode of cooking meat used by the Indians (304). Since this was contradicted by Lindeström who wrote at practically

9: Kinietz E-4, 5 (1938) 1946
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the same time, there is no reason to suspect that the several cooking modes reported in all subsequent periods were the result of European introduction. On the other hand, Lindeström's statement that the Delaware preferred their fish only half fried finds no support in the information from the following periods (305). Zeisberger and all the modern informants said that meats were preferred well done. In this connection J. W. expressed the opinion of all the modern informants when he said that foods from the open air (not canned), cooked in clean water or well done in an open fire were clean and best.

When the Delaware were living on the Atlantic Coast, fish formed an important part of their diet, according to Van der Donck and Lindeström (307). Apparently every kind available in any particular locality was eaten. The reports of all subsequent periods also show an absence of taboo on particular kinds of fish, with the exception of J. W., and he could not name the varieties not eaten. Captain Chipps reported that some did not eat sturgeon, others catfish, but more as a matter of individual taste than because of a taboo.

Hunting

The bow and arrow was, of course, the common weapon used in hunting in prehistoric times and well remembered even today, although its utility as a meat-procuring arm has long been lost (308).

The surprising item in the list of arms used by the Delaware is the firearm (309). Even though every European colony on the Atlantic Coast protested the sale of firearms to the natives by the other colonies, and subordination of the Delaware to the Iroquois in the early eighteenth century was attributed to the fact that the latter were supplied earlier with firearms, we find two references to the rather common use of guns in hunting by the Delaware in the middle of the seventeenth century.

The blowgun was reported among the Canadian Delaware or Munsee of 1824 by Captain Chipps (310). At that time it was used by hunters to kill small game and birds. Poisoned darts were not mentioned. The three older informants among the